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either vanish entirely or give place to the light of common day." The book is not comfortable reading to one who sets much store by theology, and yet it will be useful to theologians who wish an unvarnished statement of the extreme scientific standpoint in reference to the claims of theology. To the superficial thinker the book is a dangerous one, for in many cases the *non sequitur* is not easy to detect. The author allows to religion all that is claimed for it in uplifting and comforting mankind, and to Jesus all the noble human qualities that the most devout Christian could desire, but systems of theology receive scant courtesy.—JOHN M. COULTER.

History of Modern Philosophy in France. By Lucien Lévy-Bruhl, Maître de Conférences in the Sorbonne, Professor in the École libre des Sciences politiques. With portraits of the leading French philosophers. (Chicago : The Open Court Publishing Co., 1899 ; pp. x + 500 ; \$3.) The author's intention, as stated in his preface, was to write, not a work of erudition, but a history. With the exception of a useful bibliography, prepared by the publishers especially for English readers, the book has none of the marks of a laborious scientific work ; it is in marked contrast to the conception of a history of philosophy as represented by Ueberweg. It may be questioned whether it fulfils all the demands of a history ; for an important element of history is the presentation of details in a continuous order of development ; and though it is the author's purpose to present French philosophy as a development of Cartesianism, this purpose is not easily followed through the detailed accounts of individual philosophers. But, with this limitation, the impression made by the book is in every way pleasing. It is distinctly readable and interesting. The style, which is apparently not impaired by translation, has that ease and lucidity which seems to belong only to a Frenchman. Untechnical, yet not rhetorical, it is fitted to appeal to the general reader without offending the scholar. The spirit of the work is liberal and impartial. The author begins, as one would expect, with Descartes, and follows the movement of French philosophy down to the present time, though his treatment of contemporary authors is relatively fragmentary and unsatisfactory. In harmony with the spirit of French philosophy, which has always been relatively practical and popular, he has included in his list such "unprofessional" philosophers as Pascal, Voltaire, and Renan. His concluding chapter is an interesting analysis of the peculiar characteristic of French philosophy, which is referred to the affinity, in the

French mind, between philosophy and mathematics. Thus French philosophy has been, from Descartes onward, a "philosophy of clear ideas."—*Whence and Whither. An Inquiry into the Nature of the Soul, Its Origin and Destiny.* By Paul Carus. (Chicago: The Open Court Publishing Co., 1900; pp. vi + 188; \$0.75.) This volume is one of the "Religion of Science Library." As its title indicates, it is an attempt to trace the genesis of the mind, and, on the basis of its genesis, to point out its destiny. The result is an interpretation of immortality which rests upon the conception of the unity of the race.—
WARNER FITE.

The Conception of Immortality. By Josiah Royce, Professor of the History of Philosophy at Harvard University. (Boston and New York: Houghton, Mifflin & Co.; pp. 91; \$1.) The problem of immortality, according to Professor Royce, involves fundamental questions of philosophy, and with these this book, containing his Ingersoll Lecture for 1899, is almost completely occupied. Central among them is the question of individuality. Does the individual really exist and can he be found? Having first argued that for sense-perception types only, not individuals, exist, *i. e.*, that we cannot define wherein individuality consists, and yet we stubbornly believe that we are individuals and do know individuals, he maintains that true individuality (1) belongs to an ideal world, (2) is expressed or realized in terms of will and purpose, (3) its partial realization here demands a complete fulfilment in the ideal world, (4) which will be attained in union with God, who is the ultimate will of both worlds, the unique individuality in whom imperfect individuals realize themselves and others. The argument is attractive and stimulating; the outcome hopeful and inspiring. We firmly believe that the way pointed out by Professor Royce leads in the direction he suggests so persuasively; whether its goal is immortality in any real sense is not so clear. The cord that binds us to the higher life is woven of many strands. This lecture surely indicates one.—G. S. GOODSPED.

Studies in Eastern Religions. By Alfred S. Geden, M.A. (London: Charles H. Kelly, 1900; pp. xiii + 378; 3s. 6d.) Mr. Geden's earlier work in this series of "Books for Bible Students," entitled *Studies in Comparative Religion*, dealt with ancient oriental faiths, such as those of Assyria and Babylonia, Zoroastrianism, and Mohammedanism. The present volume is concerned with those religions which have